

CHICAGO BANDITS

SCOFF AT DEATH—PLOT FRUSTRATED

Boy Desperadoes Plead Not Guilty and Reveal Scheme to Kill Their Accusing Confederate to Conceal Crime.

CHIEF FOILS PLAN FOR DASH FOR LIBERTY

Chicago, Nov. 20.—The confessed murderers and robbers of the Niedermeyer and Van Dien, Gustav Marx and Emil Roeski were arraigned in court to-day. Marx pleaded guilty to all the charges against him but his three accomplices pleaded not guilty.

During the afternoon the prisoners were removed from the Harrison prison to the county jail, where they will remain until brought to trial. No excitement marked the trip to the jail.

The bandit was placed in a separate patrol wagon and was guarded by seven policemen and two deputy sheriffs. During the ride the prisoners spoke with one of the policemen and said: "I should like to have you alone just for one minute."

Shortly before the prisoners were removed to the county jail, Marx was confronted with his three accomplices. Marx's confederates implored Van Dien to release them. He is known to the prisoners. The bandits arrested in Indiana refused to confirm or deny the contents of the message. They were then asked to tell what they had to say concerning their career.

WANTS MARX TO HANG FIRST.

"I am not going to hang him with the wish of an eye if I see Marx the equalizer hang first," Van Dien said. "The same here," Niedermeyer added.

"You fellows got more than your deserved," Marx said. "Some time ago," Marx said to the inspector of police, "I met the hung up in street, who had intended to rob an American Express wagon and I forgot my large gun. This angered the boys and I went to tell them where I had left it. I walked away and when fifty feet away, but had passed over the brim of this fellow. It was fired by one of these fellows. I got my revenge."

Niedermeyer added: "When Marx had attempted to kill Marx, Roeski said that he had narrowly escaped murder at the hands of the bandits."

The prisoners scoff at the idea of a hereafter. Death ends all, is their theory. Hell is on earth. Christians on the subject, Van Dien said: "Whatever we do, it is the end of us. This is my belief and has always been, even when I was a boy. I listened to my mother regarding the hereafter.

SEEK NO HEREAFTER.

"I simply can't believe in an after life. I am a Christian in this world. When we're dead, we're dead; just the same as animals. They don't go to any heaven, hell, etc. Why? Because I am a Christian. My mother is as good a Christian as ever lived."

"Was he example nothing to you?"

"I followed his ways in her way," he replied. "I never could."

"You mean you would not do 'you'?"

"Well, I didn't think that's all. I didn't see things as she did."

"You have no remorse for the murders you committed?"

"I don't feel bad about it. When people are dead they are dead. When I drop it's the end of me."

Chief of Police O'Neill in person has endeavored to play by which Niedermeyer sought to escape from the Harrison street station during an interview with the chief. An interview of the kind, however, the police to-day redoubled the guard over the cell in which Niedermeyer is locked.

PLANNED DASH FOR LIBERTY.

Niedermeyer has carried out his plan to make a dash for liberty. He arranged to meet Chief O'Neill immediately at the station house of confession, and while gesturing in illustration would try to leap through the window to the street.

His plan was frustrated by the foresight of O'Neill who, before permitting the interview, stated three demands: to find the man who had been injured in the head, to bring the bandits to justice, and to give up his plan to escape from the street station.

He was told that he must remain in the station house until he had been examined by a physician. He was ready to return to his cell.

THE TIMOTHY DAY.

In deep meditation I think of the day when I tumbled and rolled in the timothy hay.

When I smelt the fragrance of hay to my nose

While hay was sprinkled all over my clothes.

I long shall remember a rock in the road

Where an oxen upset a whole wagon

When the driver attempted to "gee-haw" about.

From the load I slid off and the oxen lay out.

I look from my widow toward the old home.

Where a barefooted urchin I often did

But the voices are still that were music one day

To my ear in the field of the timothy hay.

In my heart there are thoughts that forbid me to speak

And I feel the warm touch of a tear on my cheek.

But I'll pine not at fate, if my soul

is excellent and intelligent man. He was a great friend to me in the days when I was working with the Protection party, and he has been a friend to me since '92, when he had about one-third as much in it as it has now, but, out of a salary of \$600 a year, he gave me \$5 for the Blade.

I used to give \$100 to a prohibition fund.

I had to abandon Prohibition because I advocated the enforcement of Sunday, or "Sabbath" laws, and I became more radical in my Infidel views, and then, finally, after a long time, Bro. Morris informed me

that he had given up his Infidel

views, and he gave me a chance to show him.

He was alive, and am glad to see that he is. I am glad he sees me the way I am, and am glad to see that he is.

I am glad to write to him. It is a plain case of crime in an Infidel—possibly of four Infidels; though the language of one is given—as we Infidels ed

to print in the papers of crime in priests and preachers.

No honest people can have any

true interest in the Infidel.

When Christians commit crimes,

other Christians apologize for them

by saying, "I do not say this man was not an infidel."

If I should do as Christians

do Infidels, make similar circum-

stances, and make similar claims

as the case of Van Dien, the only one

who claims to be an Infidel, and show

Van Dien said: "I respect that

he is an Infidel, and say, from what

claim that he was not an Infidel.

There are many Infidels that

are in God's Kingdom, and who

believe in Jesus or the Bible, or in

the teaching of the church."

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BLUE GRASS BLADE.

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S

CINCINNATI SKY PILL
ON THE Y. M. C. A.

(From Times Star).
The opinion that the Y. M. C. A. is not doing good work in the meeting of which was voted by the majority of the Presbyterian minis- ter at their meeting at the First Church of Christ, S. M. Mason, president of the Christian, was the local bear of the Y. M. C. A., read a paper, "How to Reach Young Men," in the session for the purpose of organization was severely criticized.

Roy Halliday, of Norwood, stated that in his former home, Zanesville, Ohio, the men who had been there as ministers were not even honest, and that under the roof of the Y. M. C. A. Building he heard more profane language than he ever heard in the streets.

"Watch Your Silver!"

In the course of a speech Bill declared that the organization lacked the big essential of woman's influence. That was what was needed, he said, in getting young men to enter the city, from going to bed.

He advised taking care of them socially.

"Have them in your homes," he de- cided, "and give them Christian sociality."

When this remark was made Dr. Pittidore, just back of him, smiled and said:

"Yes, and you'll have to watch your silver too."

Others present asserted that in the division festival, baseball and such things had no influence in bringing young men into the church. Other desired that we have a large amount of money to be raised about the city would be injurious to the in- terests of the church, they would keep the young men away.

The above will is just what I ex- pected to hear and what I proposed less than two years ago when the Methodists had the young men meet. I said that it was a plain indica- tion of disintegration, that the boys would care more for their club rooms than for their church, and that for their dumb bellies than raisins! with the spirit, more for gymnastic exercises and the cold plunge than a plunge into the sea; the food in the fountain filled with blood.

It is hardly necessary for me to at- tempt a description of the morale of the church when the young clergymen themselves have done it so well.

I am sure that a confession of these sins will bring many converts to the fold, all right, how many "broken hearts" there would be.

When the Methodist ministers were

decrying how new Christ is in

mind?

Strange indeed, with God's help

favor and partiality, Y. M. C. A.'s

are to the boys, cars, steal over-

coats and leave in squads and go down the line along George street.

(To be sung).

He will say we

just now—just n—o—w,

He will say we

Come to Jesus, just n—o—w!

—W.

"YOURS FOR B. P. I. M."

Some time this winter, I think will give you a little story on your book, Dog Fennel.

I read it through once. It interested me so much that it forced me to a second reading.

I commenced the second reading but got an opportunity to lend it to a Christian lady. I have seen it since but did not get it back. You ought to hear what she said about you. I have not time to tell you now but will tell you later. On but think you have the Y. M. C. A. in mind?

Strange indeed, with God's help

favor and partiality, Y. M. C. A.'s

are to the boys, cars, steal over-

coats and leave in squads and go down the line along George street.

Truly yours, B. P. I. M.

F. B. BARKER, SR.

DOG FENNEL TAKES THE CAKE.

Truth, Florida, Nov. 18, 1902.

Rev. Charles C. Moore:

Dear Brother—Dog Fennel takes the cake! I thought of going to the Holy Land. It's no use, I know. Dog Fennel. Very few know the value of the dog. Cattle, mules and horses eat it when it is about six inches high. When it is in bloom some will be cut off and put away under a goat shelter, and a bushel of salt to the ton scattered over it. Then feed it to stock in the winter and in the spring open all the meat will be consumed.

Dog Fennel is a better medicine for live stock than the rosin weed in the prairies.

Takes the place of your dog fennel and you are not apt to have sick stock in the winter.

When I farmed on the lower Ohio I estimated that my dog fennel was worth eighty dollars a ton, to feed to my mules, horses and other stock. No one else had fennel, so I sold it for a dollar a bushel. This produces as much acre for acre. There is a chance to better your condition and add a liberal amount of land to your farm.

Secretary Frisco System Immu-

gration Bureau, St. Louis, Mo.

"Dog Fennel in the Orient" will make an appropriate Christmas pres-

ent. Send orders now.

when they have read Farewell vain priests for I can read my 11 bumblebees and lies, and cure all kinds of bills and fever, &c. Herod the neves and serves house-keeper should

) and ladies should gation complete ad Dog Fennel, and give his day. Fennel, (ISAAC H. TRABUE.

E. MURRAY

Siwash Indian and Troubles.

Feb. 28, 1903,
Sir:—
ask Judge Murray,
where is Alton?
in the Okanogan in
planned outfit to
whisky and was fined

to be my neighbor and
too. He donated the
a Campbellite church
which he had helped
and he is so far
was sorry to hear of
fection and, by my
the following "Ode":

Deacon, Murray, is a sturdy
To get gold,
Siwash Indian and
To frisky Siwash bold.
Deacon found mighty risky
Selling Siwash rotgut whisky,
So I'm told.

Deacon laughing, his shoe
Thought it funny, selling hoose
Thought it funny, selling hoose
When they fined him half a hundred
Deacon said that he had bundered
Mightily.

Was he pious? I should say so
He lived by us and could pray so
Loud and late,
That the neighbors thought his pray-
ing.
Was some lonely ass a braying
For me to mate.
Poor Deacon,
Injun frisky,
Long neck bottle;
Rougt whisky.

OSCAR REDFIELD

COMPLIMENTS THE BLADE'S
JOB PRINTING DEPARTMENT

Peters, Nebr., Dec. 3, 1902.
James E. Hughes:

Dear Sir.—The letter heads that I ordered from you a few days ago have arrived. I am very much pleased to find that it is the best lot turned out for me by any job office.

It is really better than any other job printer can possibly put out, and your prices are low as any. Please accept my for-
mer thanks, and you may rest assured that my

customers will be very satisfied.

Brother—The letter to the G. K. K. was that he had his superintendence too hard to suit me. Hoping that both of you may live many years yet and prosper like unto Rockefeller, I re-
main,

GEO. S. PETERS.

Comment.—The writer head upon which the above is written, shows that Bro. Peters is a Justice of the Peace, Notary Public with collections and legal papers, a specialist in and legal cases, insurance agent, and the chances, therefore, are that he is unusually familiar with a prominent de-
partment of job printing.

He is probably a high testimonial to the printing skill of Mr. Hughes.

The Blade office is supplied with fine job printing, and Mr. Hughes has done a great mechanical himself, and has one taste in such matters, and has faithful and competent employees.

A man, a priest, and a lawyer, in-
terested in the matter—it seems to me that his advantages over any printing house in Lexington, where there are no such houses as are there, is that he can afford to do job printing for less than any house in Lexington, and I believe he can as in this case.

He is probably a man financially in-

terested in the matter—it seems to me that his advantages over any printing house in Lexington, where there are no such houses as are there, is that he can afford to do job printing for less than any house in Lexington, and I believe he can as in this case.

Encourage into your prices and quality

of work at your own houses and give him a trial. If it's only a small amount of work, he is not satisfied don't try him any more.

I believe that a man living in Cin-
cinnati or New York City can have

access to him to print by Mr. Hughes than he can get it done in his own town.

WEAVER.

The Man You Read About in Dog Fennel. Written by J. D. Fennel.

Lexington, Ky., Dec. 2, 1902.

James E. Hughes, Lexington, Ky.:

Dear Sir.—Enclosed find \$1 for the book Dog Fennel in the Orient. I send the same following address with kindest regards to the author, my companion at the table the "Moltke." I am sincerely yours,

S. LEE WEAVER.

Special Land Buyers' Excursions.

Will run to the new lands of Green County, Okla., and other sections of the great Southwest in November and December, via the Frisco System.

Each excursion will consist of land purchases and agricultural rail-

road rates apply at once to R. B. Lem-

mon, Secretary Frisco System Immu-

gration Bureau, St. Louis, Mo.

"Dog Fennel in the Orient" will make an appropriate Christmas pres-

ent. Send orders now.

IN MEMORIAM

EDITOR HORACE L. GREEN AND HIS WIFE.

By HARRIET M. CLOZ.

Like an overwhelming wave of disaster came the news from Chicago of the death of H. L. Green and wife by asphyxiation.

I was inexpressibly shocked that such a man as Horace L. Green, editor of the Free Thought Maga-

zine, should Antigonus to be slain, and obtained his kingdom; but 37 years since he had been made King by the Romans.

In order to ascertain the date in which the 14th Olympiad occurred, I wrote to Rabbi Adler, of Chicago, asking the information, telling him it was late in history that I wanted to know.

Rabbi Adler replied promptly, and in reply said the date occurred 40 years before the beginning of the birth of Christ.

So the 14th Olympiad and the crucifixion of Christ occurred on the same day, and Herod having reigned 37 years and was dead, he was dead three years before the birth of Jesus, taking his kingdom away from his (Herod) nor was he able to slaughter those children.

There is other evidence to support this.

Josephus writes, "many chapters

both in the 'Wars' and in 'Antiquities' concerning Herod's crucifixion, and in his 'History of the Jewish War' he says that when Herod was crucified, he was not doubt of it, he was the most heartless monster that ever lived, but all his cruelty was nothing compared to that of his son, who was a

little child, and the daughter of those little children, he had it ever

occurred. But Josephus says not one

word about it. Had it occurred,

then it must be that the blackest of a Herod's heinous crimes.

Josephus gives great pains to show up in his 'Antiquities' the cruelties of Herod, and his inhumanity, and his heartlessness, and his wantonness, and his

hatred of the people, but he could not

have omitted this, if he had not

been a Christian.

Paul's words are, "If any man

commits a sin, let him be judged,

but if he does it again,

let him be crucified, that he may

not continue to sin.

He has saved men and women for

earth. He has taught them that the

present life is for home, and the

next life is for heaven.

He has given them hope and

confidence in the future.

We sigh and smile! We mourn and

rejoice! Mourning that this leader has failed, but rejoicing that he has not

failed so miserably.

The thoughts of this lead

crystalized into visible expression in his masterpiece, "The Life of Christ."

As the fruits of his labors are

immortal, so the elements of his

teachings are immortal.

May his adherents follow him

in his way.

His work is done! His resting now

From long and ceaseless strife,

His three-score years and ten round

A body, well spent life

The heart that beat for human woes

...as ceased its aching now.

...lines of care, at last are smoothed

From off his brow.

His brain and hands have done their

best, Of breaking robes, chain-

and cleaving crimson stakes

So he has laid aside pen, pen

And left to other hands the work

Of fighting Christian wrong.

Accounts are closed! Dear friend

Good-bye!

From pain you've found success.

You're now exempt from every ill.

So to you, dear friends—Pence.

HISTORY

Bearing upon the story of Harod's Slaying the "Innocents."

Paducah, Calif.—Bro. Moore and

Jones—will have read Dog Fennel in the Orient throng once, and, hearing

now that he is at Jerusalem, read the end again.

It is better the second reading

I loaned it to H. D. How, an atheist,

and he was much pleased with it.

I loaned it to A. Stephen, a Methodist, and he was much

pleased with it. Then I loaned it to a lady who takes care of St. Edmund's, a North Pauline, poor nice.

She is a good Christian and expresses herself as being much pleased with it.

So far no kicks come. I will lend

it to the Christians that I can get

to read it, and then process it with

the various books comprising it.

It is better while in the

various books of certain

churches and the

rejections of certain books, the

work of the various

pastors, who are animated by

the spirit of the

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WICKED CINCINNATI

BLACK AS MIDNIGHT AND NEAR
EST HELL OF ANY CITY
ON EARTH.

IT IS BREAKING THE MINISTERIAL HEART.

"The slums are nearer to salvation than many out of the slums," was the remark of Dr. Gervais Young, the Methodist minister, who stirred the Methodist ministers Monday. Rev. Rughton's remark followed an address of Rev. A. Young, who called Cincinnati "not a better city in the great west." "What we want here in Cincinnati," said Rev. Rughton, "is personal piety. We want the people called to themselves, to turn to their God, to their churches and to their pastor. The slum people are not bad. They only need training to do good. They really need Jesus. We need more living of Christianity by the church people than preaching of it to the slums."

Black as midnight is Cincinnati, from a Christian point of view, according to the Rev. Jesse Bowmen Young, who told how the evil in this city has broken the hearts of many men.

He said: "There are blocks in Cincinnati."

Rev. Young, "where the entire population are taught through the streets where children are born to be damned; where sin and filth abound. If there is anything that should inspire the good people of the city to work harder, it is this. It is the pithy sight or thought of these children, who must go to hell for they know not sin, who come from their birth. The city missionary work touches the heart of this slum children question. No man who has lived in Cincinnati can forget the time when he, too, good man fails to recognize that there is a peculiar difficulty here to battle with which is not found in any other city. It is the great whisky market. More is sold in Cincinnati than in any other city in the United States. I think the whisky dealers here are the men in our banks, the people of influence. There is whisky in the air and a whisky party in the city. There are few instances of drunkenness on the streets, but if whisky is sold it must be drunk somewhere. It is disgraceful in the show windows, in saloons, where the best city in the United States will adopt prohibition. There also in this city a great religious inertness and irresponsibility. A Theological interest, moral fervor, an invincible indifference, and a little vital religious element. But we must not be disengaged. It is our task to save Cincinnati, and we must do it."

Following Rev. Young's address Dr. J. W. Jones said that although a speaker at the National W. C. T. U. met had proclaimed Cincinnati to be never so bad as any other city on earth, he didn't believe it. "If we could only turn 1,000 preachers and deacons loose," he said, "we could save Cincinnati, black as she is, to Christ."

Dr. R. S. Russ said: "There is still enough religion in Cincinnati to shake it to its depths if you get the religious people stirred up."

Mr. H. B. Patterson said that the young people needed to know that there were no such as save right in Cincinnati, as well as across the ocean.

With a view to helping Cincinnati, Rev. Anna Cartwright will be brought to the city January 1, 1904, and remain preaching here all next year. She is a woman preacher of great power and is brought by the City Missionary society.

The above newspaper report is one of great interest to Liberarians, showing as it does, the religious weakness, self-confessed, of the Cincinnati clergy.

One preacher, Rev. Rughton, as good as says that the people in his places are about as good as the people in high places. Rev. Rughton is a man who is highly respected, and him to be a conscientious and good man and about the only preacher in Cincinnati who gets down among the poor to speak to them and he knows what he is talking about.

It is common for preachers to walk this earth as a Gomorrah in weeds, but they are careful not to go down and wickedness themselves to alleviate it.

Why is it that there are blocks in Cincinnati? I am afraid it is through where there is a church at every corner, and when the church has controlled the thought, schools and press, even the city has been founded. It is the way the dominion private opinion, that even to-day fear to speak their honest sentiments lest they be ostracized and their business ruined.

Surely the church has led its own way for a hundred years here, with millions of commandments and God-mingled heads. In this world, is it that Cincinnati is so near hell, when it has always stood near door to the church?

Who should he held accountable for all this wickedness. Those in command; those who direct morals and sway opinion, or those who have had an active influence?

The sin butchers blame it on indulgence, which has no prestige, no press, no school, no vast churches, no millions to command and God-mingled heads. In this world, is it that Cincinnati is so near hell, when it has always stood near door to the church?

The preachers can't make the people have a stand against whisky as they do against Prohibition.

Notwithstanding all this corruption and plunder, whisky掌管着 the first cities of the country in sobriety, and in low rate of crime. It is a wide open town on Sundays and that is the reason it is so bad. Some of the theatres are less restraint there than in the rest of the country. The theaters are crowded, the people are happy, they enjoy

educational and political management of the world. If the fault did lie at the door of Infidelity, it would be a weighty confession of weakness, to admit that it had had more influence on all power than Christ had. With all the churches, Sunday schools and political grip, with God Almighty holding it all up.

It is hard that successful preachers in other places have come here,

and gone away "broken hearted," be-

cause they could not turn the city up-

down, and turn it over to us. The

preacher is a lost fanatic who lived

2,000 years ago. Too bad! too bad!

I have known of some these "blue

livered" preachers that never went

to Cincinnati. They lived the highest;

didn't go down in the slums, like Rev. Rughton, but, sneezed off a high place, when he, too, failed to attract

dukes and duchesses, they went away

broken hearted, as well as broken

financially, and, finally, went back

to their old pulpits, and were

broken hearted again.

Cincinnati is hard to save says Rev.

Young, on account of the whisky

market, which makes and sells it? Who

owns the buildings in which it is sold?

This was traced up a few years ago,

and it turned out that the nearly every

whisky maker and seller was a Chris-

tian and contributor to the preachers,

and the preachers took the whisky

and also whisky that nearly every

building rented for saloon purposes,

and for houses of prostitution, were

owned by Christians in way up high

places in the church, and the two preachers owned houses rented

for prostitution.

It is well known that one of the

churches is a flat building, in

Cincinnati, owned by a church, right

now full of public prostitutes, and

kept women. It is in locality of

work, and missionaries, and other chas-

teries, but the church must have occupied

it for a long time, and the church

and the people have been

broken hearted.

Why don't the clergy go down there

and try to save them, who are

working well on their own members?

Why send missionaries to China?

It would be interesting just to know

what the preachers think when preachers

are having fun, and let us see what they

think about being "broken hearted."

Just how many great big church

chiefs rent property for vicious and

immoral purposes.

I always seemed to me like a lot

of chaps was being shown when the

groggy damn whisky, yet let whisky

pay a big part of their taxes.

When the churches don't pay taxes

some of them pay the biggest part of

them. Run to saloons begging and

begging and giving alms. Oh

it is a great whisky market. More is sold

in Cincinnati than in any other city in

the United States.

I think the whisky dealers here are

the men in our banks, the people of

influence. There is whisky in the air

and a whisky party in the city.

There are few instances of drunkenness

on the streets, but if whisky is sold it

must be drunk somewhere. It is disgraceful

in the show windows, in saloons,

where the best city in the United States

will adopt prohibition.

There also in this city a great religious

inertness and irresponsibility. A Theological

interest, moral fervor, an invincible

indifference. And has it not been

proven that the best city in the United States

will not adopt prohibition?

It is the great whisky market that

is the cause of all this.

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